

MORAL ADVOCATE.

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"On Earth peace, good will towards men."

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The 2nd No. of the 3d Volume of the Moral Advocate, was printed in the 8th Month. Since that time the work has been suspended. The Yearly-Meeting of Friends, in the Ninth Month, prevented the publication of the 3d number in its regular course; and since that time, several successive journeys have taken me so much from home, that it seemed best to wait till these interruptions should be over.

When it is recollected that the Moral Advocate is not intended to disseminate *news*, but principles, and therefore, that the punctual observance of time in issuing it, is no otherwise important, than as a convenience to the Editor and his friends, it is hoped that no dissatisfaction will be felt on the occasion.

A few files of the 2d Volume are on hand, which the Editor would rather should be in circulation. Those whose minds are yet to be convinced; who are the objects of concern—who are the very persons we have in view, in our endeavors to advance the cause & the principles of Peace, are such as we cannot expect will be the patrons of a work like the Moral Advocate, or incur expense to convince themselves of the impropriety of their present opinions. Those therefore who feel the importance of the subject, and who wish to draw increasing attention to it, are invited to consider how far this object may possibly be effected by circulating among their neighbours, essays calcula-

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ted to remove some of the objections which they hold to the expediency of pacific principles.

I feel no disposition to bring myself into notice, but I can remark on the present occasion, that the Moral Advocate was not undertaken for the sake of gain; nor in the manner in which it is disposed of, can it be considered a source of profit, in a pecuniary point of view.

When, therefore, I invite my friends to incur a little expense, for the sake of spreading the principles we consider so important to human happiness—I recommend to *them*, no more than what I do myself.

Ed.

For the Moral Advocate.

The Millennium. No. 1.

It is a prevailing sentiment, that the period called the *millennium*, must have its commencement some time in *futurity*. My views of it, substantiate a belief, that it commenced with the gospel dispensation.

When adverting to the highest state of perfection and glory of the militant Church of Christ, it is termed the "*millennium*." This is considered as appropriate to a period of time, in which *carnal warfare must be wholly excluded from the Christian Church*; and this peculiar characteristic, the *annihilation of the spirit of war*, is held up to view as designating that period. According to this definition of it, it certainly *was* introduced with the first promulgation of the gospel. Considering the deeply lamentable effects of the conclusion that its commencement in *futurity* must be dated from the annihilation of war from the whole family of Man, I have concluded

ed to prepare a few pages, developing the evidences of its antiquity, even in the present period. Not however as unconscious that almost the whole current of the world is against me; nor yet, as expecting to change this current; but some of the *small streams* may be turned into the channel of *peace*, as a prelude to that which will unceasingly flow, when the sounds of war can no longer disturb the tranquility of the soul.

It seems to me, as impossible for us to contemplate so momentous a subject, without a fervency of desire to understand it. We cannot doubt that the primitive Church, was in reality, in the full exercise and enjoyment of all those graces and virtues, which in our ideas we associate with the millennium state. Indeed, the Church was then completely divested of war; and this is supposed to be the peculiar mark of that period. The several branches of the Church, were embodied and organised, upon the non-resisting principle. These were as distinct, and as distinguishable, from those who indulged the war; spirit as the Jewish, has been at any period, from other nations. Shall it said, that was not the highest state of perfection and glory; because they were harrassed by the spirit of war, in others—in their persecutions, that we are waiting for a total extinction of that burning spirit in the human breast, the world over. Let us here seriously consider, that if we wait for *time*, *time* does not wait for us; that it passes with the rapidity of thought, and will soon leave these bodies—the tabernacles of our souls, to moulder back to their original; and go forward without missing us. And besides, we cannot conceive of a higher state of perfection and glory of the militant church, than that in which its members sealed their testimonies to the transcendent excellency of the gospel-dispensation, with the offering of their lives.

But while *contented* that centuries

shall pass away; and generations travel the rounds of life in ignorance and darkness respecting this subject, men are quietly musing upon the introduction of that state, in some future unknown period. From the want of data, on which to predicate their calculations, much sophistical speculation has been indulged amongst the learned of the world. But very few, have any definite ideas relating to it. This is however, about the whole amount of knowledge, or enquiry; the prophets predicted such a period; the whole tenor of the New Testament points to it; and that it is now, in their view, *absent*. And *CONTENTED* indeed that it should be absent; for truly an interested investigation would lead to a conclusion that it is *not* so through the ordering of Divine Wisdom; but through the predominance of an evil spirit in the hearts of men. But if we discover so much beauty and excellency in that state, how strange it is, that we can be contented without the enjoyment of it!!

The spirit on which the supposed millennium must necessarily be founded, pervaded the primitive Church, but was mostly lost in the apostacy. The defection from the gospel state was not universal; there were those who faithfully adhered to first principles, and although dispersed and living in obscurity, retained their attachment to the peaceable spirit. If, after the christians and pagans were mixed together in one promiscuous multitude, assuming the name of *Papist*, they were as thorough in hunting soldiers, as the Christians are in the present time, it must indeed have been a sequestered spot for a man to live in, and not be found. History furnishes conclusive evidences that an entire line of succession has been continued from the time when the followers of the Lord Jesus Christ were first "baptised with the spirit," to the present; of those who were in the millennium state. My

circumscribed limits, will not permit me to follow this chain of succession. It was indeed in some dark periods, rather obscure; but a faithful examination of the Scriptures and those subsequent writings which relate to this subject, may convince such as are willing to be convinced of *this* as truth; that the line of christian succession, never entered the papal church. Even the protestations of those who have dissented from that church, styling themselves the "Reformers," or the reformed, have supposed that the Papal church was the church of anti-christ; whose character is so clearly and fully delineated in the Revelations. And yet, notwithstanding its absurdity, these protestants claim a line of descent from the Apostles, or a line of succession, through that church. To suppose that the line of the christian Church could pass twelve hundred years through the church of Satan, and come forth again in its original spirit, is too gross an inconsistency for rational contemplation. From considering this as an important view of the subject, I am induced to exhibit the picture that was drawn by the angel, or shewn to the disciple John, in anticipation of that church;—the features have proved correct. "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17th. It is admitted by all protestants that this vision was a representation of the papal church, and surely those who are acquainted with its history, must acknowledge it as a character justly drawn. Those who are unacquaint-

ed with it cannot form an adequate conception of her abominations; or of the "blood of the martyrs of Jesus" which flowed to satiate her insatiable thirst for universal dominion, over the bodies and souls of mankind. And yet, strange as it may seem, those who have knowledge of these facts, claim a descent of apostolical ministry, through this,—calling herself "*holy mother church*," but "*drunken with the blood of the saints*." JUSTIN.

The Millennium.

NO. II.

Proof was offered in my former number, that the primitive Church was in the millennium state; & that the line of descent, never entered the anti-christian church of Rome.

My object is to render it apparent to the common capacity of individuals, that the true church cannot exist in any except the Millennium state. It may however require more than common concern to "*know the truth*," in order to induce a faithful investigation; and more than a common disposition to yield to conviction, that the enjoyments of it may be realized.

But a small portion of the people have had access to ecclesiastical History; and these seem mostly disposed to conceal the impious character of the papal church. Those who claim that their commissions have been transmitted from "St. Peter" through this Church, may readily find a motive for such concealment. Protestants have indeed urged the error of the papists, in founding their church on the "rock," "Peter;" asserting that it was the "revelation" on which the Church was built. Surely if those who pretend to have derived authority from Peter, would at the same time, imitate him in life, we should at least have the evidence of sincerity. Thrice his dear Lord repeated as his farewell injunction, *feed the Lamb*

like nature; and unquestionably he did so. But, as though the Roman church had adopted for its motto, *destroy the Lamb like nature*, it hunted it like wolves. The persecuting powers of this church, have for about two centuries, been mostly limited to the inquisitorial department. These have been recently wrested from it like all the others, as the people have emerged from a state of vassalage & delusion. The influence of that body, is undoubtedly the first moving cause of the war against civil and religious liberty, that is now in prosecution in a country where the system of the inquisition has been lately broken down by the people; that system of racks and tortures which caused the "the blood of the martyrs" to flow in some periods like a torrent; that the power of "holy mother church" might fall with vengeance on those who dared to testify against her abominations. Ecclesiastical dominion has been the object to which her efforts have been directed in every age, since the commencement of popery; and to retain, or regain this, will continue to be the object of her machinations; always endeavouring to conceal the motive.

It is a general opinion amongst protestants that the papal church was depicted in the *Revelations* under the character of "a beast" having power given to it by "a great red dragon;" and to those who are acquainted with it, this must be admitted as appropriate. "And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?" "And all the world wondered after the beast." "And it was given unto him to make war with the saints, and to overcome them! and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain

from the foundation of the world. If any man have an ear, let him hear: He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." I am not qualified for a full explanation of the vision of the last beast; neither will I hazard a conjecture respecting the *two horns*; but we know that the *persecuting spirit* survived the reduction of the power and authority of the papal church, by the reformers; by those who loped off the grosser part of her doctrines, traditions, and superstition.* Nor is it yet extinguished amongst protestants; but it seems probable that under the patronage of civil law, it would ere long burst into a blaze; but this may not be expected. We know also that under the profession of the lamb-like spirit; the spirit of war is as prevalent, in the present, as it was in the former period. And again, that a testimony against war from an Ecclesiastic, is about as solitary now as it then was.

Far from feeling disposed to lower the present condition of christendom below its true standard, I simply wish, that it might be viewed as it is; through its own *light* and *shades*. Compared with the former, we discover great improvement; but with what it should be, a very great deficiency. I think it must be evident to every considerate mind, at least among protestants, that the papal church has never been the christian church; and that it is a most futile and groundless pretension, to suppose that a qualification or commis-

*Milner supposes as many to have been since martyred by the protestants, as there were under Queen Mary.

sion for the Gospel ministry has been derived through it from the apostle Peter. That he was ever in Rome, is doubtful, and that system probably originated about four hundred years after his death. We know that Paul addressed an excellent Epistle to the Church of Rome, and was there martyred. But those peculiar expressions of the Saviour, on which the papal church was founded, relative to Peter, were best adapted to the views of those aspiring professors. In order to open the way for tracing down the true Church, I will quote the passage. The enquiry was made of Peter, "whom say ye that I am?" He answered, "thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon-Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter; and upon this rock I will build my Church: and the gates of hell shall not prevail against it." The papal church has ever claimed PETER, as the "rock" and foundation of their system: and that he was intended as the *rock* of the true Church. We have seen what a church comes to, that is built upon such a foundation. "And upon this rock I will build my Church, said the Saviour." Protestants have charged the papists with a perversion of his meaning, insisting that the revelation of "Christ!" as "the Son of the living God," by the "Father;" was intended to constitute the *rock* on which he would build his church. This is undoubtedly correct; since it is the only *invulnerable rock*; and the only one that the "gates of hell" have occasion to assail: and it is truly astonishing that so many of the human family should have entered into the confederacy against it. Even protestants, when it suits their convenience, discard it; and not unfrequently deride it. But

it is a truth clearly established in the scriptures, with which reason coincides; that this is the only source through which the gospel dispensation can be rendered availing to salvation. And this has sustained the true church in the *wilderness* leaving the false church to grope its way for ages and centuries, through the pomp and splendor of its earthly dignity.

After the perusal of these sentiments, the reader is requested to examine carefully, from the 12th to the 20th chapter of the Revelations. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." We cannot conceive of any people or character to which this can be considered as appropriate, except the *true Church*. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ."

Considering this as the most important subject that can be offered for discussion, leading to a solution of these questions; *Who has had, and who has now, the dominion, in the souls of the people?* It cannot be deemed improper to take a copious view of it. I am aware of all the imposing authority of *opinion* in favor of war, but believe that evidence might be adduced sufficiently conclusive, to shake all con-

fidence in this authority; although it seems to have been accumulating almost ever since the creation. The old testament furnishes evidence of the Jewish nation, analogous to that which has been exhibited in the body of professing christians. By recurring to the writings of the Prophets, we shall find a similar line of discrimination between those who were merely Jews "outwardly," and those who were such "inwardly;" that they were actuated by principles equally as distinct, and of similar character; corresponding with the true and false churches since the apostacy. By far the greater part were in a state of rebellion against Him, whose right it was to govern. Witness the sharp rebuke given them by the martyr Stephen. "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Even as early as the time of David, his Psalms are abundantly expressive of the prevailing enmity against true devotion, and the spirituality of religion. He complained much of a persecuting spirit; and those succeeding Prophets who were truly commissioned, suffered severely under the false prophets and their adherents. There were but few of the former; but the latter were numerous.

I shall next endeavour to furnish my readers with a satisfactory account of the true Church in its flight into the "*wilderness*," and its passage through it. JUSTIN.

The Millennium. No. III.

On commencing this series of Essays I proposed to prove that the Christian Church has ever been in the Millennium state. In pursuing

the subject I shall endeavor to establish the truth of these two propositions, viz. that the Roman church having been governed by a spirit that has ever been hostile to the gospel state, can never have been the Christian Church; and that the true Church has existed in an other line of descent.

I had just closed my former number, expecting to proceed with the evidence already in possession, when I was very unexpectedly (and I remark it with *admiration*) furnished with a valuable addition to it, in "the history of the WILDERNESS: connected with a sketch of the Christian Church, from the birth of Christ to the eighteenth century. In two volumes by WILLIAM JONES. The second edition." "London," "printed," in "1816."

I apprehend that but very few in this country have any knowledge of this history; (those two books are all that I can hear of) and that there's a desire with many to suppress it, since the history of the church by MILNER much better suits the views of those who superintends the religious concerns of the people. The latter author passes over in silence, the grosser part of the abominations of the Papal church; and truly it is through ignorance alone, or an obstinate resistance of the force of truth, that rational men can be induced to assent to a belief in a line of Christian descent through that corrupt body. The reading of "MOSHEIM'S Ecclesiastical History" has been objected to, as exposing the shameful absurdities of christian professors, thereby shaking the credibility of the Gospel dispensation, and producing infidelity. This has undoubtedly been the effect to a lamentable degree; and so likewise a knowledge of what is passing under the same name in the present period, produces the same consequences. *Inconsistency* will forever shake or de-

stroy the confidence of Man; and though it may be little noticed now, the history of the present age will appear to be deeply fraught with it in some future period. But when rightly considered, these views instead of weakening, substantiate the validity, and the Divine authority of the gospel dispensation; since the followers of Christ were early instructed to expect the intrusion of false apostles and false christians. We need exceedingly that excellent faculty of *just discrimination*, in order to distinguish between the fruit of the Christian, and the antichristian spirit. There is no corrupt fruit from the Christian Root, "by their fruits ye shall know them," said the Saviour. We may rest assured that the Christian Spirit, having no affinity to the corrupt maxims and customs of the world, cannot be mixed together with them; that they have been distinct from the advent of Christ, to the present day, and ever will remain so: and who amongst men can render them a greater service than to trace down that line of distinction? Hereby the Infidel is disarmed of his weapons: and scoffers by the purity and excellence of the Christian Principle, silenced or lead to an acknowledgment of its heavenly origin.

Though not an ecclesiastic, and whatever his birth may have been; "William Jones" evinced true nobility of soul, in his indefatigable endeavours to rescue from oblivion the history of the Christian Church. His researches for what escaped the destruction of its enemies, the Pagans and the false church; will be rewarded by a never-ending consolation. Those who are now, or ever will be, in the Millennium state, will rejoice that through the goodness of the "Shepherd," his Flock has been sustained in the "Wilderness."

I have made considerable selections from the first volume of this work, but I am fearful that they will be viewed as too lengthy for admission into the M. A. Feeling however a confidence in the united concern of the publisher in the promotion of

peace and righteousness, I shall offer them in a belief that the evidence adduced on this subject will not only gratify, but also instruct and enlighten many honest enquirers after truth. And surely if the readers feel equally interested, they would be pleased with having whole numbers of the Moral Advocate devoted to it.

The author, (W. J.) gives a concise history of Christ and the Apostles; and traces the defection of the primitive Church from that period to the assumption of the Christian name by Constantine, who became a Roman Emperor, A. D. 337; quoting such passages from the new testament, as evinced a foresight of the apostacy, viz. Acts XX: 29, 30. 2. Cor. XI. 3, 13, 14, 15, 2, Peter II. 1, 3. I. Tim. IV. 1, 6. III. 1, 5. 2. Thes. II, 1, 10. and from the Revelations.

We must bear in mind that the Church, as respected their records, was in the power of its enemies, the pagans, during this period; and that we may have frequently to take a retrospective view, to learn the antecedent from subsequent events.

Considering my circumscribed limits, I will only transcribe a description of the Church in the latter part of the second century: it was written by Eusebius one of the best of writers, and bishop of Rome. 311. "Through too much liberty" (when exempt from persecution) "they grew negligent and slothful, envying and reproaching one another; waging as it were, civil wars among themselves, bishops quarrelling with bishops, and the people divided into parties. Hypocrisy and deceit were grown to the highest pitch of wickedness." "The bishops themselves had thrown off all care of religion; were perpetually contending with one another and did nothing but quarrel with, and threaten, and hate one another; were full of ambition, and tyrannically used their power."

"From the days of Constantine," says William Jones, "the corruption of the Christian profession proceeded with rapid progress. Many evils probably existed before that period, which prepared the way for the events, that were to follow; but when the influence of the secular power became an engine of the

clergy, to be exercised in their kingdom it need not be a matter of surprise that the progress became extremely rapid in converting the religion of Christ into a system of spiritual tyranny, idolatry, superstition, and hypocrisy, which arrived at its full height in the Roman hierarchy, when, what is called the church, became the sink of iniquity." "The scriptures were now no longer the standard of Christian faith. What was orthodox, and what was heterodox was hence forward to be determined by the fathers and decisions of councils, and religion propagated not by the apostolic methods of persuasions, accompanied with the meekness and gentleness of Christ, but by imperial edicts and decrees; nor were gainsayers to be brought to conviction by the simple weapons of reason and scripture, but persecuted and destroyed." "To dwell upon the disgraceful cabals, the violent invectives, and slanderous recrimination of those ruling factions; would afford little edification to the reader, and certainly no pleasure to the writer." "The truth is, that the clergy of the catholic church were now become the principal disturbers of the empire: and the pride of the bishops, and the fury of the people on each side had grown to such a height, that the election or restoration of a bishop seldom took place in the larger cities without scenes of slaughter. Athanasius was several times banished and restored at the expense of blood." One can scarcely forbear contrasting his conduct with the behaviour of Him whose servant he professed to be." "The orthodox were deposed, and the Arians substituted in their places by the murder of thousands; and as the controversy was no longer about the plain doctrines of uncorrupted Christianity, but about secular honors and dignified preferments, so the bishops were introduced into their churches, and placed upon their thrones by armed soldiers." The historian continues to depict in the same style, the abominations of that period. Their bitterness and severity occasioned "Julian the emperor to say of them, that

*Jones is particular in giving his authorities.

he found by experience that even the beasts of the forests are not so cruel as the generality of christians to one another." "Such was the wretched state of things in the reign of Constantine." 361. In the year 366 on the decease of the bishop of Rome, a contest arose between two candidates in which "no less than one hundred and thirty seven persons were destroyed in the very church itself." But the very detail of such shameful proceedings is sufficient to excite disgust, and enough has been said to convince any unprejudiced mind, of the absurdity of looking for the kingdom of the Son of God in the "Catholic Church," as it then began to be denominated. "The mystery of iniquity," which had been secretly working since the very days of the apostles, had nevertheless been subject to considerable control, so long as paganism remained the established religion of the empire, and Christians were consequently compelled to bear their cross, by patiently suffering the hatred of the world, in conformity to the Captain of their salvation. But no sooner was this impediment removed by the establishment of Christianity under Constantine, than "the man of sin," "the son of perdition," began to be manifest. Men were found who professed themselves to be the disciples of the meek and lowly Jesus, yet walking after the course of this world, "lovers of themselves, covetous, boasters, proud, blasphemers, traitors, heady, highminded, lovers of pleasure more than lovers of God;" "having a form of Godliness but denying the power thereof." (2. Tim.) And as this state of things continued to increase in progressive enormity, until it ultimately brought forth, that monstrous system of iniquity, denominated "MYSTERY, BABEL, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH." "We may rest fully assured, that the sheep of Christ,—those who heard his voice and followed his will would see it their indispensable duty to separate themselves from such impure communion, in obedience to the reiterated commands of God."

It may be proper here to remark,

that long before the times of which we treat, some christians had seen it their duty to withdraw from the communion of the church of Rome. The first of this that we find on record, if we except that of Sertullian, is the case of *Navatian*, who in the year 251, was ordained pastor of a church in Rome, which maintained no fellowship with the catholic party. "His address was insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the church. Christians within the space of a very few years were caressed by one emperor, and persecuted by another. In seasons of prosperity, many persons rushed into the church for base purposes. In times of adversity they denied the faith, and reverted again to idolatry. When the storm was over, away they came again to the church with all their vices, to deprave others by their examples. The bishops, fond of proselytes, encouraged all this; and transferred the attentions of christians from the old confederacy for virtue, to vain shows at Easter, and other Jewish ceremonies, adulterated too with paganism." "Cornelius" at length, "called a council and got a sentence of excommunication passed against Navatian. But Navatian formed a church, and was elected bishop. Great numbers followed his example, and all over the empire, *Puritan* churches were constituted, and they flourished through the succeeding two hundred years. Afterwards when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names, and a succession of them continued until the Reformation."

To show to what height corruption had attained in the Roman church in 752. I will quote a letter from Pope Stephen, "who had quarrelled with the King of the Lombards, and forged a letter purport-

ing to be from the Apostle Peter; addressing it to Pepin and his sons. viz. "Peter, called to be an Apostle by Jesus Christ, Son of the living God, &c. As through me the whole Catholic, Apostolic, and Roman Church, the mother of all other churches, is founded on a rock; and to the end that Stephen, Bishop of this beloved Church of Rome; and to the end that virtue and power may be granted by our Lord to rescue the church of God out of the hands of its persecutors: To your most excellent princes, Pepin, Charles, and Carloman, and to all the holy Bishops and Abbots, Priests and Monks; as also to Dukes, Counts and people; I Peter, the Apostle, &c. I conjure you, and the Virgin Mary, who will be obliged to you, gives you notice, and commands you, as do also the thrones, dominations, &c. if you will not fight for me, I declare to you by the Holy Trinity, and by my Apostleship, that you shall have no share in heaven."!!! "This letter had its desired effect. Pepin passed the Alps with an army," and the consequence was, that "the exarchate of Ravenna, and twenty one other cities were added to the territory of the pope."—(page 330.)

We may compare this impious letter from the pope, with the declarations of Mahomet, about the year 630. "The sword" (says he,) is, the key of heaven and hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months in fasting and prayer; whoever falls in battle, his sins are forgiven; at the day of judgement, his wounds shall be resplendant as vermillion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of Angels and cherubims." (P. 344.) He likewise promised an eternal paradise of the highest sensual enjoyment, to those who fall in battle. He claimed to be the sixth, the last,

and the greatest of prophets; and truly not only pope Stephen, but most of the popes, and indeed all since that period who have been engrossed in the spirit of war, have more or less adopted his creed. "In modern times, the language is, *he fell gloriously; he covered himself with glory!!*"

In the latter part of the eighth century, "the emperors of Rome and Constantinople, who professed christianity, had been lavishing on the clergy, riches, immunities, and privileges, during the three preceding centuries; and these seducing advantages, had contributed to a relaxation of discipline, and the introduction of such a mass of disorders as wholly destroyed the spirit of the christian profession. Under the dominion of the barbarian kings, the degeneracy increased till the pure principles of christianity were lost sight of in the progress of superstition; in consequence of which, men were led to endeavour to conciliate the favour of heaven by the same means that satisfied the justice of man, or by those employed to appease their fabulous deities. As the punishment due for civil crimes, among the barbarian conquerors, might be bought off by money, they attempted in like manner, to bribe heaven by benefactions to the church, in order to supercede all future inquest. "They seemed to believe, (says the Abbe de Mably) that avarice was the first attribute of the Deity, and that the saints made a traffic of their influence and protection." (page 346.)

"By the highly reverend St. Eloi, Bishop of Noyon." "Redeem your souls, (says he) from the punishment due to your sins, while you have the remedies in your power. Offer your tythes and oblations to the churches, light up candles in the consecrated places, according to your abilities, come frequently to church, and with all humility pray

to the saints for their patronage and protection: which thing if ye do, when at the last day ye stand at the tremendous bar of the eternal Judge, ye may say confidently to him, "give Lord because I have given." P. 348.

It seems, from the present customs of the world, that this lesson made a deep and lasting impression.

After adverting to some of the shameful and ridiculous customs in their churches, of feasts and festivals, Jones observes, "but it is disgusting to relate such mummeries, and perhaps I ought to apologise to my reader for laying it before him. He may rest assured, however, that it is only a sample from a fruitful crop, which it were easy to produce. If he be shocked as he well may, at contemplating such disgraceful things, coupled with the name of the pure and holy religion of the son of God, he will be glad to turn his attention with me to a more pleasing subject.

(To be Continued.)

From the Philanthropist.

REFLECTIONS ON WAR.

The christian writers, to the end of the second century, and even into the third, concurred in the belief of the unlawfulness of war, and maintained that the prophecy of Isaiah, that they should "beat their swords into ploughshares and their spears into pruning hooks—nation shall not lift up sword against nation neither shall they learn war any more," was fulfilled, so far as related to christians.

Justin Martyr who wrote in the year 140, which was not more than 30 or 40 years after the death of the beloved disciple John, considers war as unlawful, and that the "Devil is the author of all wars." "That the prophecy, (says he speaking of that delivered by Isaiah) is fulfilled, you have good reason to believe, for we,

who in times past, killed one another, **DO NOT NOW FIGHT WITH OUR ENEMIES."**

Tatian, the disciple of Justin, in his oration to the Greeks, holds the sentiment of the unlawfulness of war.

Clemens of Alexandria, who was cotemporary with Tatian expresses himself decidedly against the lawfulness of war. He denominates the Christians as "peaceable" or 'followers of Peace,' as distinguished from those who were engaged in military pursuits: and says that "those who were the followers of peace, used none of the instruments of war."

Irenius, Bishop of Lyons, who was nearly or quite cotemporary with Justin, says: "The christians have changed their swords and lances into instruments of peace, and know not how to fight."

Tertullian says: "though the soldiers came to John, and received a certain form to be observed, and though the centurion believed, yet Christ, in disarming Peter, disarmed every soldier afterwards. And again: "can a soldier's life be lawful, when Christ has pronounced that they who live by the sword, shall perish by the sword? Can one, who professes the peaceable doctrines of the Gospel, be a soldier, when it is his duty not so much as to go to law? And shall he who is not to revenge his own wrongs, be instrumental in bringing others into chains imprisonment, torment, death."

In referring to the prophecy of Isaiah, that the weapons of war should be converted into instruments of peace, and applying it to the practice of the Christians, he says: "Deny that these are the things prophesied of, when you see what you see, or that they are things fulfilled when you read what you read. But if you deny neither of these positions, then you must confess that the prophecy has been accomplished, as

far as the practice of every individual is concerned, to whom it is applicable."

"Cyprian, in his Epistle to Donatus, takes a view of such customs in his own times, as he conceived to be repugnant to the spirit or the letter of the Gospel. In looking at war, which was one of them, he speaks thus: "Suppose thyself, says he, with me on the top of some very exalted eminence, and from thence looking down upon the appearances of things beneath thee. Let our prospect take in the whole horison, and let us view, with the indifference of persons not concerned in them, the various motions and agitations of human life. Thou wilt then, I dare say, have a real compassion for the circumstances of mankind, and for the posture in which this view will represent them. And when thou reflectest upon their condition, thy thoughts will rise in transports of gratitude and praises to God for having made thy escape from the pollutions of the world.

"The things thou wilt principally observe, will be the highways beset with robbers, the seas with pirates, encampments, marches, and all the terrible forms of war and bloodshed. When a single murder is committed, it shall be deemed perhaps a crime: but that crime shall commence a virtue, when committed under the shelter of public authority, so that punishment is not rated by the measure of guilt but the more enormous the size of the wickedness is, so much the greater is the chance for impunity."

Lactantius, who lived some time after Cyprian, in his treatise concerning the true worship of God, says: "It can never be lawful for a righteous man to go to war, whose warfare is in righteousness itself."

"The names of Origen, Archelaus, Ambrose, Chrysostom, Jerome, and Cyril, may be added to those already mentioned, as the names of per-

sons who gave it as their opinion, that it was unlawful for Christians to go to war."

Celsus, about the end of the second century, wrote against the christian Religion, and among the charges which he brought forward, he asserted that they refused to bear arms. Origen, a distinguished Christian writer, replied to Celsus, and acknowledged the truth of the charge: he admitted that the christians did not bear arms, and vindicated their refusal on the grounds of the unlawfulness of war.

When Christianity was spread, not only through the Roman Empire, but into Asia and Africa, it cannot be supposed, that Celsus would have brought forward this charge, if it had no foundation in fact. Nor can it be supposed that Origen would have admitted it as true; especially as that particular trait in their character, rendered them, in no small degree, obnoxious to the vengeance of the Roman Emperors.

Rome had risen to wealth, and to unbounded Empire by the success of her arms; every nation almost then known, had felt the effects of her power and avarice; she was stimulated to maintain her military system, by the thirst for fame and power, and by self preservation. Hence the christian doctrine of the unlawfulness of war, was a charge of the most serious nature.

But they cheerfully submitted both to the odium and to the persecution which were consequently brought upon them. It is true, as men, they felt the natural aversion to suffering, and endeavored to remove the aspersions which were cast upon them; they vindicated their doctrines and practices from every charge which was founded on misrepresentation or falsehood; and not unfrequently represented to the Emperors the wrongs and calumnies to which they were exposed. But when the doctrine

which they had received were made the grounds of reproach or of Corporal punishment, then it was that they endured the suffering "and despised the shame," with a firmness superior to human nature. And such was the case under consideration. They avowed their belief of the unlawfulness of war, and suffered for it.

That the early christians maintained the unlawfulness of war, has already been proved from the most distinguished writers of that age. That some even suffered martyrdom in support of this principle, can also be proved.

We are informed by Ruinart that a young man by the name of Maximilian being brought before the tribunal to be enrolled as a soldier, Dion, the proconsul, demanded his name, to which Maximilian replied: "Why wouldst thou know my name? I AM A CHRISTIAN AND CANNOT FIGHT."

Dion ordered him to be enrolled, and bade the officer to mark him: but Maximilian refused to be marked, still asserting that he was a christian. To which Dion replied: "Bear arms or thou shalt die."

To be Continued.

REFLECTIONS.

ON THE PRESENT STATE OF THE WORLD.

When we reflect on the present state of society, a mixture of pleasing and painful feeling is excited. A belief in the unlawfulness of war is certainly extending beyond the limits to which it was confined even a few years ago. The progress made and making in the improvement of the condition of the African descendants is another source of pleasing reflection. The Yearly Meeting of Ohio, very justly observes that "the practice of slavery and war, are dependent on one common principle—the principle of violence and injustice

which is ever at variance with the precept of Jesus Christ: "Whatsoever ye would that men should do unto you, do ye even so unto them." And though this principle may be clearly discovered in all the working of strife and ill-will, and all the proceedings of wrong and outrage—in all the dealings between men in which *advantage* is taken, or injury inflicted, there we find the operations of this same principle—yet for the present, it is not my intention to trace it through the various shades of depravity. The connection, in point of principle, between slavery and war is the subject that struck my attention, and that the spirit of christianity is gradually but effectually deminishing these two great sources of human misery. The abolition of the slave-trade is a striking evidence of this triumph of principle. Another evidence of the progress of humanity is, that the same feelings and arguments which led to the abolition of the slave trade, are now directed to the abolition of slavery. In Great Britain, and in the U. S. also, a deep interest has been excited in relation to this subject. In S. A. that assemblage of powerful nations, the freedom of the slave has been granted, even before they had secured this blessing to *themselves*. When we thus direct our attention to the different quarters of the globe, though we find much to deplore—though we find power still trampling on the rights of mankind, yet we also find much on which the mind can rest with pleasing emotion. Light has been extensively diffused, and the rights of man have been acknowledged beyond what was ever known in any previous age.

While taking this enlarged view of the subject, one very striking circumstance is presented to our notice. In all the melioration extended to Africa and African descendants—the abolition of the slave-trade the emancipation of slaves, the acknow-

ment of their rights, and the general improvement of the class, nothing has been obtained by the force of the sufferers. Africa was helpless: not even sensible of the wrongs she sustained—Her devoted children, in their transatlantic abodes of misery, were as victims devoted to destruction. They cannot pretend, so far as relief has been obtained, that their "own right hand has saved them." While this fact should never be forgotten by *them*, it might afford instruction to all classes. It will readily be granted that the errors, the follies and vices of mankind, have not deprived them of the blessings of an over-ruling Providence. But it would be the weakest of all those follies to suppose, that these blessings were obtained by the errors and vices of men. We must ever regard them as proceeding from the unmerited kindness of the great Ruler of the universe, who has not withheld his blessings from us, tho' we might have sought them in a manner contrary to his will, or even not sought them at all. How deplorable must have been the condition of the whole human family, if this had not been the case. But this does not sanctify moral depravity, nor deify the corrupt passions of men. It is not *avarice*, *cruelty*, *ambition* or *revenge* that saves us—nor is it for the sake of these passions, or any thing connected with them, that the blessings of Heaven are bestowed upon us. The reader may make the application of these remarks to any nation he pleases. But for the present we will only contrast the efficacy of *moral* and *physical* force. While the wrongs of Africa have been acknowledged and redressed—while the domestic slaves of S. A. have been declared free—while thousands have been liberated in the U. S. and in the British dominions, and a spirit of philanthropy is actively in operation and patiently, meekly, and effectually bringing

about the termination of African slavery—and all this without *their* agency, how has it fared with those who have undertaken to obtain and secure their own rights with the Sword? The U. S. we agree, have been blessed, and we refer what ever we enjoy to the blessings of an over ruling Providence. But what is the situation of France? Where is the equivalent for the torrents of blood she has shed? What of Spain? of Portugal? of ancient or modern Greece? What of Great Britain herself, whose power so long has rode triumphant on the ocean? All—all have had much of which to complain. The U. S. never possessed as much power, as at the present moment—never was in possession of such ample means of annoyance or defence, and yet her wisest statesmen consider that her liberties were never more in danger. For all these things there is a reason. As relates to Europe, with all her wealth, and power, and knowledge—after all the march of armies, and fluctuating tides of conquest, she is still in chains. The very means she has taken to liberate herself, have riveted her chains the more strongly. The existence of armies has reconciled men to despotic rule, and the practice of war has produced that degree of depravity which furnishes fit instruments for the darkest and basest of purposes. The melioration of the condition of man and his fitness to hold that exalted rank in the scale of rational beings for which he was designed, depends on the diffusion of light and the prevalence of christian principles. These are agents which physical force cannot destroy. The tyrant might, with even greater success, declare war against the elements, and point his artillery against the electrified clouds, than attempt to stop the progress of these. While men are not enlisted as enemies against themselves, the progress of intellectual light, and the prevalence of

vital religion cannot be resisted. Before this powerful principle, the tyrant would tremble on his throne, and the sceptre of iron would drop from his palsied hand.

But how miserably have the ardent devotees of liberty defeated themselves! For every effort that has been made with the sword, has increased the darkness & depravity, without which, the corruptions and abuses of which they complained, could have had no existence. Thus Europe groans in chains, and long will her sufferings be protracted, unless she should give place to that principle which subdues the passions of the human heart:—and cease to depend, for her deliverance, on that system, the *origin* and *end* of which is human depravity and misery.

The United States may be wise if she will. But her statesmen are affected with gloomy forebodings. Her guardians were jealous of her fame. They feared she would be despised.—They wished her to put on her habiliments of war, and shew the nations of the earth, that she could look terrible in arms! Vain foppery of power, by which she has made herself an object, worth being crushed! But for this very parade—but for the figure she has made in the world—and the activity exerted by her citizens, to stimulate every convulsion in Europe,—she need not have dreaded the jealousy of confederated Sovereigns. Alas for that power, which is the immediate exciting cause of its own destruction! But such is the possession of fleets, fortifications, and armies. They excite jealousy, invite aggression, and at the same time create depravity, and thus raise up enemies to liberty and happiness, both at home and abroad.

The increase of depravity charged to military establishments, and more particularly to actual war, is a fact so obvious—so generally admitted—that none perhaps will consider it an illiberal reflection. The habits common among soldiers, are such as cannot be defended—and the officers are much more exposed to corruption and vice than in the ordinary walks of civil society. But there is another fact to be remembered, and which applies more

particularly to officers of the higher grade. They acquire a taste for military fame and military operations. We may hold it as a general proposition, to which there are few, if any, exceptions, that no man can rise to eminence, in any art or science, to which he has a fixed or settled aversion. He must, on the contrary, derive enjoyment from it. Both in *practice* and in *reflection* it must be *pleasing*. In none of the arts & sciences is this more obvious than in the science of War. Alexander, Cesar, or Bonaparte, never avoided a war, if they thought any thing was to be gained by it. The feelings of humanity produced no drawback with them. The guilt and misery produced by an enterprise, entered not into their estimates of a campaign. They even sought for occasions to signalize themselves, and indulge their favourite passion. We do not say that all military officers are Alexanders, Cesars, or Bonapartes, but human nature is pretty much the same in all situations, and though it may be more or less restrained, still like causes may be expected to produce similar effects. The man who has chosen war for his occupation—whose mind can dwell on its various operations and contingencies, with so much interest as to become familiarized with all its scenes—that can derive enjoyment from the contemplation of such scenes; and that looks to the practical display of his proficiency in this art as the means of the most desirable fame or highest fortune, cannot be supposed to look at events that seem to tend to war, with the same feelings that would actuate the mind whose enjoyments were all identified with peace and human happiness. Approaching hostility would open to the one, the prospect of that very state of things to which his genius and his taste strongly prompted him, and in which alone he could hope to realize his fondest anticipations of fame and fortune. But to the other it would present nothing desirable—nothing on which he could reflect with pleasure, but on the contrary he would see in it every thing that he loved or valued put to hazard—his property, liberty, and life, & the

safety of his friends. He would reflect on the vast expenditure of human life, and the increase of misery, and of guilt that must inevitably ensue. Against these he would find the little motives of policy—commercial advantages—diplomatic resentment and military pride, sink into absolute insignificance.

For myself, I confess I have long dreaded the consequence of the warlike attitude which the United States was assuming, and I have also dreaded the effects of that taste for military science and military fame, which has been so extensively excited in our country, and which without care may soon plunge us into the vortex of European politics.

But turning from the melancholy picture which war or the policy of war will always present, we observe the abolition of slavery, progressing on different principles, and with prospects of success. Here we find the most degrading and cruel oppression, yielding not to the force of arms but to the prevalence of principle. Even those very powers which are supposed to have combined to crush the liberties of mankind, where those liberties are defended by the sword, have, notwithstanding, listened to the voice of reason and religion in the case of African wrongs.

Thus while an over-ruling Providence, by the secret working of his power, is preparing relief for those who have suffered with meekness, patience and nonresistance—they that take the sword are perishing by the sword.

The Editor has been kindly furnished with a Poem on War; from which some extracts will be taken.

The following are the

INTRODUCTORY STANZAS.

The poet's lyre has oft been strung,
And many a theme its strains have tried,

But all its proudest tones have rung
To swell the praise of warlike pride.

Mercy and peace have seldom found
A bard inspired to strike the string,
Their praises through the earth to
sound,
And of their heavenly charms to sing.

Too oft the gifted few have bowed
The knee to Victory's crimson car,
To Carnage hymned their Pæans loud
And waked their golden harps for war.

Endowed by heaven, their powers have
bent
To gild the Prince of Evil's sway,
And to his gloomy throne have lent
The sun-beams of immortal day.

Let those who frame the martial song,
Awaken from their trance, and see
The idol they have worshipped long,
In all his dark deformity.

Then let them weep that they have
poured
Their homage to his shrine, and blind
In frantic folly have adored
The fellest scourge of human kind.

Then let them tune their lyres again,
And sing of murder's deeds no more,
Or silent thenceforth be their strain,
And hushed their harps forever more

THE SAILOR'S ORPHAN BOY.

Stay Lady,—stay, for mercy's sake,
And hear a helpless orphan's tale,
Ah! sure my looks must pity wake,
'Tis want that makes my cheeks so
pale.

Yet I was once a mother's pride,
And my brave Father's hope and
joy,
But in the Nile's proud fight he died,
And I am now an Orphan Boy.

Poor foolish child, how pleased was I,
When news of Nelson's victory
came,
Along the crowded streets to fly,
And see the lighted windows flame.

To force me home my mother sought,
She could not bear to see my joy,

For with my father's life 'twas bought,
And made me a poor Orphan Boy.

The people's shouts were long and loud,
My Mother shuddering closed her
ears,

"Rejoice, rejoice" still cried the croud,
My Mother answered with her tears.

"Oh why do tears steal down your
cheek,"

Cried I, "while others shout for joy?"
She kiss'd me and with accents weak,
She called me her poor Orphan Boy.

"What is an Orphan Boy," I said,
When suddenly she gasped for
breath,

And her eyes closed, I shriek'd for
aid,

But ah her eyes were closed in death.

My hardships since I will not tell,
But now no more a parent's joy,
Ah! Lady, I have learnt too well,
What 'tis to be an Orphan Boy.

Oh! were I by your bounty fed,
Nay gentle Lady do not chide,
Trust me, I mean to earn my bread,
The Sailor's Orphan Boy has pride.

Lady, you weep—what is't you say?
You'll give me cloathing, food, em-
ploy;
Look down dear parents, look and see
Your happy, happy Orphan Boy.

BE KIND TO BRUTES.

A man of kindness to his beast is kind;
But brutal actions show a brutal mind.
Remember, he who made thee, made
the brute;

Who gave thee speech and reason, fer-
med him mate;

He can't complain; but God's omnis-
cient eye

Beholds thy cruelty; he hears his cry.
He was designed thy servant and thy
drudge;

But know that his Creator is thy Judge.

The two last pieces are from the
Peace Catechism.